25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

593
858
861
[524]
868
857
858
412

20. TOY CART.

of a savage description. Children have pretty manners; they are respectful to their elders without shyness or cringing.

Children grow up among the implements they will use in after life. Wooden mills for husking rice, tilt-hammers and mortars for pounding, cotton-seeders with geared rollers, spinning-wheels, weaving-looms and other simple machines are in every household; besides agricultural implements, carts and boats, all of which are made or kept in repair by the inmates (*cf.* p. 120). The workshops of artizans of every class are open to view, and the processes are obvious to every passer-by. The interest aroused in children is more diversified than in cold countries with their more secluded life. From mimicking the occupations of adults children learn to take part and soon begin to like a real share in them. Their trade begins with make-believe wares, then come scraps of house and garden produce till it develops into a source of pocket-money and training in business (Nos. 281, 431). The years of tutelage merge into the age of responsibility without abrupt transition. The intelligence which the school-teacher proceeds to build on has insensibly developed under conditions more than commonly favourable, which may help to account for the precocity of Burman school-children under good teaching.

[153]

21. PEG-TOPS (DYIN-PAUK).

871
[524]
876
413

From the ages of eight to ten, boys begin attending the school of the Buddhist monastery (*kyaung*), where they are taught free by the recluse (*pôndyt*) or by his sojourner recluses (*upazin*). The spelling-book is chanted in a chorus led by a senior pupil, and is copied out with a white steatite pencil on a

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

871
876
413
[524]
871
212
802

23. MARBLES (GON-HNYIN).

long wooden slate blackened with soot and rice-water (*thumbôn*). The Burmese word-building is exceedingly regular and in the main phonetic (See appendix B). Reading is acquired in one term, without much effort on the part of pupil or teacher. The Burmans have a pure decimal notation in which the bugbears *eleven* and *twelve* are unrepresented. The Burmese *eleven* is literally "onety-one." Children can count up to hundreds before they come to school and can reckon up sums mentally. In arithmetic they are taught the multiplication-table and a few rules of thumb (*bedin*). In addition to the five Buddhist commandments (p. 16) and the objects of contemplation (p. 43), which the children learn in their homes, they chant passages from the Pâli scriptures in the school chorus and get other precepts by rote: such as the category of duties to parents, teachers and elders, *viz.*, reverence, support, mutual affection (*parêik*). They are taught the value of learning as an inalienable possession, together with many precepts from the *Lawkanîti* and *Mingala-thôt*; the conquests of the inner and outer worlds *Atwin-aungdyin*, *Apyin-aungdyin*, the story of the Buddha (see *The Light of Asia*) and the legendary cosmogony.

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779
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869

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871

As the result of this Buddhist system of schools, nearly half of the male and about 3 per cent. of the female population can read and write, as compared with 9 and 0·3 per cent. for men and women respectively in Bengal. The

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24. RACING TOY BOATS.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

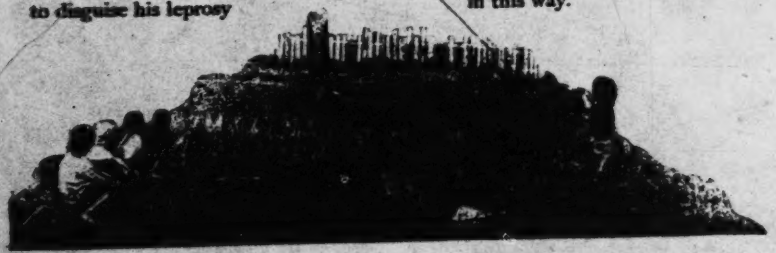
871
875
561
304
[346
871]
[577
531]

27. VILLAGE LAY SCHOOL.

next to a parent, with a life-long devotion.

Before or after the monastic novitiate, it is the custom for the Burman lads to have themselves tattooed from the waist to the knee (No. 152). Not to submit to this ordeal is to incur the reproach of cowardice. The tattooing is an intricate pattern of animals and tracery. Owing to the extent of surface involved, the process is most painful. It occupies days or weeks, according to the fortitude of the subject, who is drugged with opium for the occasion. The instrument has a handle weighted at the butt, and a long point of bronze, split like a ruling-pen. It is worked with great rapidity. The pigment is a kind of lamp-black of the consistence of ink. It shows bluish black through the brown skin. When a Burman tucks up his loin-cloth, as he always does for work or exercise (*kaddung-chaik*), he looks as if he had black knee-breeches. As plain as the contrast is to the eye, ordinary photographic plates fail to render it. In No. 153 it appears fully. On other parts of the body the men frequently have horoscopes and cabalistic diagrams tattooed with vermilion (*se-ni*, No. 162) for luck and bravado. The Shan practice of letting in gold and silver discs the size of two-penny pieces—beneath the skin—is sometimes imitated by Burmans as a charm against sword-cuts and bullets (*dabyi*; *thenabbyi*). The Arakanese, who repudiate the custom of *thgwin*, ascribe it to a Burman King, who endeavoured to disguise his leprosy in this way.

[276]
304
413
751
304
[609
101]
524



28. KITE-FLYING.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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134. LASHING THE ROOF-POLES.

these (No. 16). Frequently the water-stand is a separate erection, opening into one of the lower bays. There are several kinds of roof-thatch, of which the commonest is *thekkè*, a broad-leaved grass, bound on sticks of split bamboo. The leaf of the *dani* palm makes the best thatch. The large leathery leaf of the *in* tree is also used. A roofing material called *wagàt* is made of bamboo shingles, of which strips are held together by three or four wattles, handy for tying to the rafters. This material is less inflammable than *thekkè*. Tiles and modern wooden shingles can only be used on strong roof-frames. Floor-mats of the stoutest kind are plaited of the outer silicious rind of the bamboo (*kwè-dyaw*). Common mats are plaited of the inner fibre split into withes, one half to three-quarters of an inch broad, and about one-twentieth in thickness. Finer and more pliable mats are made of the reed *thabàw*. The finest of all are made of the outer skin of the *thin* plant. *Thimbyu* is the universal sleeping-mat.

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The cloth used in Burma is now, for the most part, imported, as are also the cotton yarns, both plain and coloured. Nevertheless, the domestic cloth industry continues to flourish in the villages. Native textile cotton (*wùn*) is of two varieties, one white, the other dun. The cotton, after being culled from the plants, is seeded between wooden rollers. The fibre, caked together by the rollers, is scutched by flicking it off the string of a bow into a basket, where the fibres disperse again. It is then worked between the palms into flakes convenient for the spinner (*baing-hngin*). The plain spindle, common everywhere in India, is obsolete in Burma where even the hill-people use the wheel (*yit*). With the exception of the stuff for the

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135. PLAITING WALL-MATS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

No kind of wool is indigenous 286

126. LAYING OUT THE WARP.

or is spun or woven in Burma. Cæsar Frederick in 1569 mentions woollen cloth among the goods brought to Burma, *vid* Arakán. Web vests for boys and men, of European manufacture, are becoming general. The use of shoes of the European shape is bringing in the use of socks and stockings. The addition of a European shirt under the Burman jacket makes up the incongruous kit affected by the modern office clerks. With the increased use of body-linen have come the Indian washermen. The coloured stuffs are washed by the Burman women. The native dyes wash well, especially the silk dyes. An alkali-earth (*suppya*) is found in Burma, but soap is of modern introduction, and is now sold in every bazár. Needles used to be brought to Burma from China, as well as scissors, though the latter are also fashioned in Burma; at present both are imported from Europe. Burmans work the needle from them, like other Asiatics. The work is pinned to a cushion at the head of a post planted on the work-box. The use of the thimble was unknown until tailors came over from India, but is now general. The bulk of the tailoring is in the hands of immigrants from China; but their prejudice against the sewing-machine is helping to transfer the business to the Burman women. Nearly every well-to-do family in the towns has its sewing-machine.

291 [283 439] [296 463] 439 413 ● 286 [177] 463 294

131. BURMESE CARVING OF WEAVING-LOOM.

462 [532] 512 515

At sunrise the women start with their water-pots for the day's supply, and again before they cook the evening meal, which finishes the day's work. On the morning errand they do the most of their washing. In the evening they carry a spare cloth to change for the one they bathe in, which they wash and coil into a pad to put between the head and the water-

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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133

382. ROPE-STATION ON THE SALWEEN (KYODAN).

current, a remarkable device is employed. Two ten-foot handspikes, with a shoulder two feet above the point, have mooring-rattans from each end of the raft, one hundred feet long and an inch thick, bent on to them. One of these is sent ashore from the forward end of the raft and worked like a plough in the bank, going deeper as the raft slews round and the tension increases, and so stopping its way by degrees. If the first attempt fails a second is made from the other end of the raft, which is then the forward one. Arrived in port the logs are dragged up the mud-banks by elephants. But when the path is blocked, a powerful elephant sometimes carries a log bodily. The whole of the operations of bringing the timber to market are combined by a timber-broker (forester, *thiggaung*).

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Teak cuts readily, though it blunts the tools very soon. There is little waste. Sawn planks are displacing bamboo for the better-class houses. Sawyers earn from one-half to one rupee a day. The indigenous carpenter's tools were a small adze (*pègôt*), chisels and gouges (*sauk*), awls (*hun*), and a rough saw (*khwa*), besides *dâ* and axe (*paussein*). The Burman adopted the Chinese plane (*yuk-haw*, "selecting-shave") with the Chinese straddle bench. The English carpenter's rule is also general. When the impulse to good house-building was given by the production of cheap planks, the immigrants from China got the whole of the work. The Burmans have begun to oust them from the heavy carpentering and from the joinery as well. Ordinary Burman carpenters earn ¾ rupee a day, the better workmen 1 to 1¼ rupees a day, compared with the Chinaman's 1¼ rupees. The wood-work is left

322
313
●413
[197]
322
341
[563]

383. BINDING THE LOGS INTO RAFTS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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341
[313]
322
413

264. TIMBER-RAFT.

plain or is oiled with crude petroleum. A wooden house of the modern Burman pattern costs from three hundred rupees upwards; a bamboo house only twenty to sixty.

The Burman turning-lathe is of the usual primitive type; two poppets sliding in a bed, with centres to hold the work, round which a cord passes from the simple treadle-bar to a springy lath or bamboo overhead. But of late, mandril-lathes have been constructed after models in the steam-mill workshops (No. 187). Mechanical construction has great attractions for the Burman, and is stimulated by the high wages of labour. The foremen sawyers at the steam-mills are Burmans, the other hands natives of India. Menders of clocks and sewing-machines are in all the towns. An engine-erecter, who had set up machinery in most countries of Europe and Asia, said he had nowhere met the same natural aptitude for handling machinery as in Burma (*cf.* p. 10).

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[401]

322
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The floral wood-carving of Burma is remarkable for its freedom and spontaneity. Rich as the floral tracery is, the animal grotesques are laboured and deficient in fancy. The carving is done in teak-wood when it is meant for fixtures; otherwise, *yamanè* is preferred. The tools employed are chisel, gouge, and mallet. The design is traced on the wood with charcoal, gouged out in the rough and finished with sharp fine tools, using the mallet for every stroke. Teak-wood and *yamanè* have a coarse grain, in which fine detail cannot be rendered. Small and delicately elaborated figures are carved in sandal-wood and also in ivory. Whole tusks are carved over with figures of the Buddha and are dedicated in the *kyaungs*. In some of these the figures are modelled in a single piece under an

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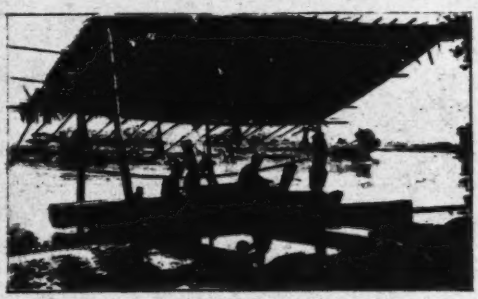

265. SAWING UP THE LOGS.